2:Newcomb E-4, 5 (1951-1952) 1956
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stamp ornamentation of basketry in historic times, possibly a diffusion from the Europeans.[180]

Boats.—Canoes were of two types, a solid dugout canoe and one of birch or other bark. The dugouts were made of tulip poplar, cedar, sycamore, and probably other suitable woods, which were hollowed out by fire.[181] When they wished to venture out to sea or into rough water, two canoes were lashed together. Sails on these vessels were reported, but seem to be post-European.[182] Zeisberger described the manufacture of the eighteenth-century bark canoe, which probably represented the earlier technique:

> These canows are fashioned of one piece of bast, the outer side of which is turned inward, both ends sharply pointed and securely sewn with bast, the inside being stretched out by a ribbing of bent wooden rods, which keeps the canow in its proper form. These canows are so light upon the water that they easily glide away from under the feet of one unaccustomed to them when attempting to stand. ... To make one they choose a tree according to the size of canow desired and peel the bark off carefully so that there may be no rent. If a canow gets out of repair or is punctured... the latter know how to repair it by securing a patch of bast over any opening. Besides, there is a kind of elm-wood bast which they crush or pound fine and which is of a sticky consistency, serving them in place of tar, to keep their canows water-tight so that they do not leak.[183]

These canoes were made of elm, black oak, and hickory bark.[184] Harrington said that for temporary use "six or more logs lashed together in the form of a raft with bark withes carried people and baggage across waters or down streams as required."[185]

Wampum.—The subject of wampum comes up in several different contexts, since its uses ranged all the way from individual ornamentation to negotiatory belts in peace and war. I shall merely examine its form and manufacture since its sociopolitical implications have been discussed fully by Speck and Snyderman.[186] Virtually all the early documents mentioned the possession and use of wampum (often called zeewan or sewan) by the Delawares. Lindestrom, for example, said they had "oblong stones, with holes drilled through them, and threaded on strings. . .one kind [is] black-blue, the other kind white.... In size they are about the length of a wheat kernel and somewhat thicker."[187] He added that it was made by specialists, but says no more on the subject.[188] Fortunately, however, Burggraf has reconstructed the manufacture of wampum from knowledge gained through the material found in Indian workshops on Long Island. The white wampum was made solely from "the central stock of both *F. carica* and *F. canaliculatas*".[189]

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[180] Speck, 1947, pp. 17-19.
[181] Holm, 1834, p. 130; De Laet, 1909, pp. 38, 57; Van der Donck, 1909, p. 301; Mahr, 1954, pp. 382-83.
[182] Lindestrom, 1925, p. 227.
[183] Zeisberger, 1910, p. 23.
[184] Zeisberger, 1776, p. 33; Brinton, 1890, p. 185; Harrington, 1913, p. 223; Mahr, 1954, p. 382.
[185] Harrington, 1913, p. 223.
[186] Speck, 1919; Snyderman, 1955.
[187] Lindestrom, 1925, p. 229.
[188] *Ibid.*, p. 230.
[189] Burggraf, 1938, p. 54.

3:Zeisberger M-5 (1767-1780)1910
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were generally careful to keep burning. On journeys they were accustomed to carry fire with them from one lodging-place to another, for which purpose they used a certain kind of fungus,[40] that grows upon trees. With such a glowing piece of fungus they could travel from morning to evening. This custom has to the present day not ceased among the Indians, nor has the method of making fire described above, some still employing it on special occasions and in connection with their sacrifices, in order to remind themselves of former customs and usages. Firewood they did not split in former days nor could they have done so with their hatchets of stone. They burned it into pieces of such length that could be carried home. They built a fire against the trunks of standing trees and kept it burning until they fell, which method still obtains among them, especially the older ones, for whom it is difficult to fell trees and split wood and who, perhaps, do not even own a hatchet. These may not burn a piece of split wood during a whole winter, but provide fuel for themselves in the manner described, which is quite easy and convenient for them.

Canows made of wood as well as bast, they also had in earlier days, fashioning the former out of a whole tree trunk, which they burned out and only used their hatchets to chop off glowing coals, lest they should burn in deeper in one place than another or even burn a hole through.

Their dwellings were huts of bark, which they lined with rushes in order to keep out the cold, roofed they were with bark, even as is the case now, though sometimes rushes or long, dry reed-grass served the purpose.

Underground dwellings there were, also, of which here and there traces may be found, particularly along the Muskingum, in which region one may yet see many places, where embankments, still to be seen, were thrown up around a whole town.[41] Here and there, furthermore, near the sites of such towns there are mounds, not natural, but made by the hand of man, for in those days the natives carried on great wars with one another, Indians being formerly, according to their own testimony, far more numerous than at the present time. At the top of these mounds there was a hollow place, to which the Indians brought